

showing the true wounds of Christ, many ^{DP.12.4.10.32} men on
a body covered with the true wounds. But, instead
of going their way across the sea sailing direct
to London, the rebels sent two knight to carry
their demands to the king; while the commander
on both sides agreed to disband their forces
until the king's answer should be received.

Henry was pleased with the messengers, but
kept them for a fortnight waiting his answer.
During this fortnight, there were many risings in
Yorkshire. Aske summoned his army again;
the monks were retired to their abbeys; & shortly
the council was sitting in Pontefract when
the messengers returned from the king. They
brought a very friendly message, though it
amounted to no more ~~than~~^{from} a general pardon
for the rebels ~~who~~ promises of parliament to
sit at York. Aske & his friends believed, however,
that the king meant to yield their claims,
so they pulled off their badges, saying that
"henceforth, they would wear no badge but
that of their sovereign lord."

Henry was secretly incensed, & fully resolved
to punish the insurgents; but he sent a civil
letter to Aske, inviting him ~~again~~ to him, as, "he
had conceived a great desire to speak with
you, & to hear, of your mouth, the whole matter."
A friendly interview followed; but in his return
to the north, Aske found that he could not
trust the king, who was everywhere preparing for
another rising. Being a "brave, simple, noble-
minded man", he wrote to the king that a second
outbreak was imminent, hoping, perhaps, that
measures would therefore be taken to satisfy the people.
The king failed to keep his promises, &

"There is only one thing I miss in the Bible!"

"And is there one thing? I find all want, expect
there is more for me as I grow up to want it."

Oh, yes, so do I indeed; but—the thing on my mind is,
why did not our Lord leave us some exact laws
about the bringing up of children? I am not forgetting
the counsels + commands in the epistles, even
the Old Testament, I see others, not the last or
three beautiful stories about children in the
Gospels themselves. But—what—a comfort it
would be if He had laid down what you may
call a code of regulations. ~~that distinct~~ rules or
at—anyrate, principles, ~~that another~~ ^{with} teacher ~~could~~
you upon without making a mistake."

The sunshine wanders in & out amongst the branches,
makes cool brightness with soft shade between,
is a thousand airy chambers. Your eye makes
earth amongst the shadows for that particular tree,
where the wood-pigeon dwell, whose persistent
coo, coo,
- ^{lively glow with quiet blending.}
- ^{Slow to begin never ending?}
but that is a secret not meant for you; his
mate knows all about it.
Above the islands, you suddenly see the stream,
a thick clump of trees on this side meeting
the woods on that; & then, an opening, a little dell
the Dale-folk would call it; a bit of the river
no longer than it is broad, still as a lake,
looking dark & deep as Dogmers Pool,
hemmed in altogether by depths of wood, which
on the further side rise & rise, swelling softly
into a hill, a mountain almost, edged
the top by the black line of the woods.

Half a mile above the Abbey, in a space of
less than hundred yards, the ~~steep~~ cuts its
way through a ravine: the walls, flanked,
moss-grown boulders, rise sheer from the river,
Each cleft reach up into the light, curiously
straight stalks grow the brink. The boulders are not
muchly weathered, but every yard of the ~~steep~~ cut
is a realistic pencil does every yard present! -
The rich hues of the moss, waving plumes of
fracten, heart tongue limestone polypody, the
tall, the starry checkered, tinted blue clouded
forget-me-not, patches of red campion & yellow
kingsfoil, all spending themselves in a
adornement of these rugged boulders. The rocks
draw together, shutting in the river, enormous
masses of fantastic shape, curiously rounded by

129p4mec33

greatest estate of the realm: & judging by results, more people are beginning to see that it is wise to recruit the ranks of the Lord's spiritual forces from those of the Head Masters.

Nevertheless, pedagogocracy - if it be lawful to coin a word 'that no one can speak sooner can spell' pedagogocracy is an evil, & the more so, the more excellent & convenient the pedagogues. It is upheld neither by the majority of parents nor by the ^{policy} influence of the pedagogues, who would ^{freely} prefer to have their hands held up by wise & instructed fellow-workers, than to enjoy the ^{curious} & ^{undue} influence over both parents & pupils.

Now why should parents choose to set up this form of government in their households? - In it amounts to that: we know how all things fair play to the pressing concerns of the school-boys & school-girls of a family. How little they fall under home rule: except in case of high misdemeanour. ~~but that this absorption in school goes down allegedly to the score of the Master & his assistants; it is~~ 'All the boys', & 'All the girls', who immediately affect the individual child, who finds himself a member of a republic with the Master at its head. Well, there are gentle, modest-hearted parents who believe ~~do~~ believe the heads of the school will do better for their boys & girls than they could themselves: there are busy parents, with many things on hand. who are glad to shirk this duty; there are lazy parents, who are glad to shirk every duty; & then human nature at any time likes to shirp its responsibilities on to any shoulder.

want
to hear them.

Imp. 500.23

And where's the harm? Is this state of things an evil after all? It is an evil of the nature of priest-craft, & working on the same lines: that is, it tends to ~~delieve~~ the individual parental conscience ~~over~~ its duties ~~are~~ responsibilities, seeing that these may be born + done vicariously. We believe the parental conscience of the burden of its particular duties: - Why not have your work done vicariously, better than you can do it, & at no cost at all? We pay so much for the 'book-learning' of your son, + character-training is thrown in? The bait is tempting, +, as we have seen, two or three classes of parents snap at it.

Are children then to pester their distracted parents with ans + dominus, avoir + oublier? Or are governesses + tutors, under the thumb, who speak of the parents, no resource? By no means: a good school is a good place: the best ^{nursery} - ground in the world for the human 'clip'. Home teaching is rarely a great success. The school gives lessons in the first state of life not to be supplied at home at any price. Let ^{boys + girls} children be sent to school at all regards, whether away or at home, & let them be kept in reverence & loyalty towards those set in authority over them.

But, whether this boys & girls submit
to home-work, or at a distance, the responsibility
of parents is neither lessened nor altered by
the fact that their children go to school. All real

224 p. 60 line 33

to say that miracles do not happen: & affirm only that the little miracles have not been proved to their satisfaction: a very different matter, by no means the last word on the subject for those who have read much of the eclectic literature proper to the most advanced thinkers. Here as miracles of today such make to believe easily, remembering the old saying, that scepticism & superstition go hand in hand.

Another bogey of the day which did much to scatter Robert-Elsmere's ^{no doctrine of} with is, - historical evolution, which essayed to prove that "miracles do not happen," because all peoples ^{from though} have a mythical stage, when their heroes perform impossible feats, i.e., miracles. Therefore, as all peoples have a miraculous stage in their development, all miracles necessarily belong to this stage, & are ^{to be} accepted only as the myths belonging ^{concerned} stage in the childish ^{of} world when imagination held the field against reason. This is very tiring on no part of it: No, as the people! And to speak as about as of all that was gone before us, is rather our fashion. But at present, while we are a thousand years from being able to distinguish between a miracle & the proper development of forces whose powers we ^{very partially} are acquainted with, the entire resemblance, appropriateness & simplicity of its setting might be taken in evidence ^{now}.

that the so-called miracle happened, whether it be an abnormal occurrence, or a revelation of power, the race may one day enter on. ^{This is to} a ~~putting~~ ^{putting} aside, of course, the vulgar notion that miraculous power is unconditioned liberty to do what you like.

As for 'evolution of history' - surely history is at its best - when it - produces persons without comment events, without disquisition in such a way that the persons live, the events transpire under your very eye, & you are in a position to make the proper comments & deductions for yourself.

Blurred by such a test, do not compare any modern 'history' with the gospels, any modern biography with the life of Christ therein set forth. Why there is scarcely a ~~modern~~ biography whose subject is not worthier than Christ, to judge by the ~~treacherous glorification~~ of the former compared with the half dozen sentences of ~~praise~~ ^{spare} ~~praise~~ of the gospel story. No grand place in the gospel ~~has~~ ^{has} been given upon earth to show us mean the children to read history, as far as possible, from original sources, to value simple narrative & to draw their own deductions while they regard with some shyness the talk about-it & about-it of some modern historians. In this way we hope to show them that history ~~was~~ is not evolved like that ferment students earned, that the finger of God does indeed prick the clustering operations ^{with this test} of the Bible, offers the key to all history. & we hope ^{in this hope} that theories based on the evolution of history will not carry ~~the~~ ^{our} children ~~of this test~~.

These are only some of your points which the consideration of 'Robert-Esmeralda' has brought before us. Now, do think it over, & having had your 'cough' about all this 'high thinking' you can small 'habits' tell us if you think over it all. Charlotte M. Mead.